

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, December 9. 1708.

IT is some Time ago since I told you, I would give you a full Account of the Progress of the Church Affairs in *Scotland*; that as impartially as possible, I would lay before you all the Treatment, the Episcopal Party had met with from the Establish'd Church, and the Treatment the Establish'd Church has met with from them.

Some Part of this Account you have already printed in the Course of these Papers, tho' it has been interrupted by the Intervention of other Things in their Kind, as material, and I hope, it may be sufficient to vindicate the Behaviour of the *Presbyterians* to the Episcopal People — And I foresee, the Course of this Story will oblige me to go on with more of it hereafter.

I am now summon'd more hastily, than I purposed to go on with this Affair by an unusual, and I think, something unparallell'd Instance of the Heighth this Party is come to in *England*, for I must assure you, they are modester far in *Scotland*. We have in the Month of .. last, a Proclamation publish'd by the Queen's Authority, for the compearing of eleven Persons nam'd in the Queen's Letter for Violence and Rabbling, one Mr. *William Stuart*, a Minister, appointed by the Presbytery of *Ross* to supply the vacant Parish of *Dingwall*, which Proclamation I have already printed in the *Review*, N° 96 and 97. — Soon after this, her Majesty having frequent Accounts of the Intrusion into Churches and Manses, that is, Parsonage-Houses, and of Tumults and Rabbles at the offering

offering to plant Presbyterian Ministers in the several Parishes, as Churches became vacant, caus'd another Proclamation to be publish'd against the Violence of Intrusion as above, which Proclamation is print'd in the *London Gazettee*, N°

After all these Testimonies of the Government, as to Violence, and Force, and abundant Prosecutions upon Record, in the Courts of Justice in *Scotland* on the same Head; the *Rehearsal* in Behalf of these People, I will not lay in their Name, for I believe, they have more Modesty than to talk such Language—tells the World, *Rehearsal*, N° 16. That *there is nothing of Force in the Matter*, only the People of such Parishes being Episcopal, call a Minister of their own Perswasion to preach to them, they not being satisfy'd to hear the Presbyterian Ministers.

Now, this is such an untoward Jest of Mr. *Rehearsal*, that I cannot but be a little merry with him, so far as a Subject so serious will allow; and desire his Friends to see, how prettily he has brought them in as to Obedience to Laws and Government:

The Duke of *Som . . . t*, begging his Grace's Pardon for naming him, has a Castle at *Alnwick* in *Northumberland*; suppose his Grace without the Queen's Licence should raise a Number of his Servants or Tenants, and should fortifie, strengthen, and garrison this Castle, lay up great Stores of Ammunition, &c.—Would this be called Force or no?

His Grace might answer, her Majesty's Messenger sent to enquire into this—I offer no Body any Wrong, I am only repairing my House; these Works are but for my Security against Thieves, or for Beauty and Ornament; and these great Guns are only to fire off for my Pleasure, when I drink her Majesty's Health, and these Men are only my Servants; here is nothing of Force at all.

But will not her Majesty answer my Lord Duke, That there is a Law against fortifying private Houses, and every Breach of the Law is A FORCE; and that therefore her Majesty commands his Grace to disarm, demolish his Fortifications, and dismiss his Garrison—And if his Grace

should refuse this, would not the Queen send down Troops to besiege and take it; and so on to all Manner of Extremities? Would it not be call'd Rebellion, Taking up Arms, and I know not how many hard Things—And his Grace would have no Reason to expect any other?

Now take the Case as Mr. *Rehearsal* has put it—(Not at all granting it to be so neither) But for Argument Sake—*Here is nothing of Force*, says Mr. *Rehearsal*, only the People of such a Parish being Episcopal in their Judgment, &c. Call an *Episcopal* Minister to a *Presbyterian* Church, and put him in there—That is the short and the long of the Story, *there is nothing of Force*.

There is a *Law* in *Scotland* against it, that is true, but what then? It is our Conscience, and we only call him, and the *Lairds* or *Heretors* give him the *Mans* and the *Keys of the Church*, as at *Glamis*—*Here's no Force*, it is true; if the Presbyterians do send Ministers among us to preach, we mabb them a little, as at *Scone*; But *here's no Force*, and if the Presbytery comes to moderate a Call for a Presbyterian Minister, we halloo at them, and stone them a little, as at *Dingwall*; but *here's no Force*.

Now, good Mr. *Rehearsal*, is not breaking a Law counted Force in all Nations in the World? Is not seizing upon the *Mans* or *Parsonage*, and putting a *Man* into it, who the Law says, shall not be put in it—As much FORCE, as fortifying a Castle, and putting a Garrison in it—Is it sufficient to say the Heretor is Owner of it? Is not my Lord Duke of *Som . . . t* Owner of *Alnwick Castle*, nay, more Owner than the Heretor is of the *Mans* or *Church*; for his Grace can pull it down, carry it away, dwell in it, or do any thing with it, but fortifie it, and garrison it against the Queen?

Is this the Way these People come off of their forcible Intrusions? Is this the Artifice with which they would evade the Word FORCE? By the same Rule all the Rebellion in the World may be justified, and woe be to the Passive-Obedience Doctrine, if it be no otherwise defended than by these Equivocations.

And this will of Course bring me to the second Part of my Proposal, viz. That having enquir'd how the Establish'd Church have behaved to the Episcopal Dissenters, I should now enquire how the Episcopal Dissenters have behaved to the Establish'd Church— And I cannot avoid beginning here with Particulars.

1. By forcibly intruding of unqualified Ministers into vacant Churches—

And this Mr. Rehearsal has confess'd in *Fact*, only differs in *Terms*— He will not have it be a *Force*, only the People call an Episcopal Minister, and put him in— The Law agaist it, *Non Obstante*; just as a Thief says, when he has robb'd your House, the Door was open, and I only went in; it is not going in, but going in *contrary to Law*, which is the Crime; so in this Affair, it is not your calling an Episcopal Minister to preach to you is the Crime, but giving him Possession of the Church and Mans, which by the Establish'd Laws of the Land is another Man's Right, Viz. Such a Minister as the Church shall appoint, and as is qualified according to Law; by the same Rule, and with equal Authority, they may put another Prince upon the Throne, for one is but a Force against Law, and the other is the same.

But this is not all; for they have not only by their Force put unqualified Ministers into Churches, but they have by all Manner of Violence hinder'd the Presbyteries and Church-Judicatories, from filling up vacant Churches with qualified Ministers, and such as legally ought to be placed there— By this Violence giving the legally appointed Persons no safe Acces to their Charge— And have openly violated the Peace, insulted the Presbyteries, and mobb'd the Ministers— This they have been prosecuted for, and sentenc'd for, and for this the Government has on several Occasions sent Letters and Commands to them, for a more peaceable Behaviour, tho' hitherto to very little Purpose.

What shall we say now to those People, who have the Face to colour over their Violences with such Flourishes, and openly deny Matter of Fact?

To give Mr. Rehearsal a farther Taste of this Cause, I shall put a Case or two to him, and I promise him, if he demands it, to name him Place, Time, and Persons; and I challenge him, *and all his Clan*, to answer it.

1. There is a Place, where the Parish-Minister is Episcopal, profess'd so and ever was so; only having taken the Oaths, he is continued by the Lenity of the Government in his Parish and Stipend, and preaches constantly to the People.

Yet in this Parish, and under his Nose, to use the Drogheda Phrase—

Has a Dissenting Clergyman set up a Meeting-House, and calls himself an Episcopal Dissenter.

I demand, whether that Congregation dissent, because they cannot joyn with a Presbyterian; or whether 'tis, because they will joyn with none that acknowledge the QUEEN.

2. While the Church Establish'd in Scotland is Presbyterian, yet in a certain Parish in Scotland, the Minister, who enjoys the Stipend, and preaches in the Church, is Episcopal— And the People being mostly Presbyterian, are at the Charge of a Presbyterian Minister to preach to them in a Meeting-House.

I demand— Whether this does not set all your Scheme of Persecution in Scotland with the Bottom upward? The persecuted Episcopal Minister enjoying the Church and the Stipend— And the persecuting Presbyterian Minister preaching in a Meeting-House under him.